

SOME NEW BOOKS.

The Papacy in the Nineteenth Century From a Protestant Viewpoint.

Under the title of *The Papacy in the Nineteenth Century*, the Putnam has published a condensed translation by the Rev. LAWRENCE HENRY SCHWAB of FREDERICK NIPPOD'S "History of Catholicism Since the Restoration of the Papacy." The purpose of this book is to draw a distinction between the Roman Catholic Church, as it was, for instance, in the days of the Council of Trent and the highly centralized organization which may be said to have been created during the last half century. Theoretically the centralizing agents have been the three formularies, two of which were promulgated by Pius IX. while the third was promulgated by the Vatican Council. Practically, however, in Nippod's opinion, the most efficient promoter of centralization has been the Society of Jesus. While not losing sight of the fact that he writes from a controversial standpoint, we shall note without prejudice some of the points about these three formularies, and then pass to the chapter in which he discusses the Protestant Episcopal Church in the United States and the relations of the Latin-American commonwealths to the papacy.

The first of the three formularies mentioned was the Decree of the Immaculate Conception embodied in a bull put forth by Pius IX. in 1854. Concerning this memorable assumption of a right to define a new dogma on the Papal authority alone, a writer who enjoyed the approval of the Pope expressed himself as follows: "It is an event peculiar to the Pontificate of Pius IX., for the Pope has defined this dogma independently in the plenitude of his own authority, without the cooperation of a council; and this independent definition of a dogma includes, though not expressly and formally, nevertheless without a doubt, and actually, another dogmatic decision, namely, the decision of the question whether the Pope in matters of faith is infallible in his own person, or whether he can claim this infallibility only as the head of a council. Pius IX. did not by his action of Dec. 8, 1854, theoretically promulgate, but he did practically claim the infallibility of the Pope."

After presenting this quotation, Nippod goes on to trace the steps by which Pius IX. advanced to the independent pronouncement of this dogma. That the Pope had at heart this favorite doctrine of the Jesuits, which had been rejected by many eminent representatives of the medieval Church, was made evident when the first public act of his exile in Gaeta, the anathema of Feb. 2, 1849, announced to the Bishops the creation of a commission for the consideration of the dogma, and commanded them to express their views upon it. The commission rendered in December, 1853, by the mouth of Passaglia, this decision, to wit: "That to the Virgin Mary, on account of her sanctity and grace, surpassing that of human nature, which could not be explained on natural grounds, and which, according to the teaching of the tradition and of the existing cult, a conception unstained by hereditary sin." The answers of the Bishops to the requests for their opinions were not quite unanimous. None of them, indeed, opposed the dogma, but thirty-two declared themselves against the opportuneness, and four against the expediency of the dogma. At the convention, four hundred and forty prelates yielded to the desire of the Pope. On the 1st of August, 1854, Pius IX. published a call for a council to be held in Rome, but the intended council, when it met, was nothing more than an episcopal conference of 192 prelates, which left no room for dissent. In the Vatican, and on Dec. 4, assented almost unanimously to the Pope's proposal. On Dec. 8, Pius IX. celebrated a high mass in the Vatican Chapel, placed upon the effigy of the Virgin a diadem of diamonds, and proclaimed the celebrated bull, *Ineffabile Pius*. Pius IX. will be declared the infallible authority of Jesus Christ, that of the apostles Peter and Paul and of his own, that the doctrine which maintains that Mary in the first moment of her conception was by special grace and special privilege of God preserved from all stain of hereditary sin, had been revealed by God and was to be believed firmly and constantly by all the faithful."

The far-reaching nature of the revolution which had taken place in the development of Catholicism from the former episcopal aristocracy, which had been predominant even at Trent, to Pius IX. was made evident by the slightness of the opposition. On Nov. 30, an extraordinary event in the history of the Catholic Church. The modern world appeared to care for it about as much as it would for a dogmatic decision of the Dalai Lama of Tibet, or of the Mikado of Japan, even the representatives of the Catholic episcopate here in America declared the disregard of their traditional rights. The wish expressed by Frederick William IV. of Prussia to put forth a common protest of the Evangelical churches against the "unbiblical" doctrine failed by reason of the absence of any common authority. Few and isolated were the voices which made protest against the decision. In Italy four prelates appealed to the ancient council of the Church against the new decision; they were excommunicated. The same fate overtook a priest, Braun, from Passau in Bavaria, who had likewise used his knowledge of the middle ages to his own injury. Nevertheless, the decision was certain, and it was proved that under a smooth surface all was not so quiet as it seemed. Such was the tragical assassination of Archbishop Sibour of Paris (1877) by the murderer's exclamation, "Down with godlessness!" (*Abbas les déesses!*) the attitude of opposition maintained by the Chamber of Deputies and the Government in Portugal; the public ridicule of the dogma in Brussels and, finally, the pastoral letter of the Old-Catholic Bishops in Holland. Nippod considers this document highly important from a Catholic point of view, but, however convincing the polemic, the time has not yet come when the champions of ancient Catholicism, there is no doubt that Jesuitism had already gained a victory in the Catholic Church.

We pass to the "Papal Syllabus of Errors," which was put forth by Pius IX. in 1864, and like the dogma above mentioned, was under the sole authority of the Pope. This "Syllabus" is a collection of eighty errors which the Pope condemns. Scholastic says concerning it: "This document, though issued by the sole authority of Pope Pius IX., must not be regarded as infallible and irrefragable. It is purely negative, but inflexible, and it contains a number of errors of what it condemns as errors." Nippod says that the "Syllabus" has been expressly declared infallible by Leo XIII. The following are among the errors condemned, and we are to infer that opinions precisely opposite are to be held:

"(1) The Church not only ought never to annul or alter its own laws, but ought to tolerate the errors of philosophy, leaving to philosophy the care of their correction."

"(13) The method and principles by which the old scholastic doctors cultivated theology are no longer adapted to the demands of the age and the progress of science."

"(14) Philosophy must be treated of without any account being taken of supernatural revelation."

"(15) Every man is free to embrace and profess the religion he believes true, guided by the light of reason."

"(17) We may entertain at least a well-founded hope for the eternal salvation of all those who are in no manner in the true Church of Christ."

"(18) Protestantism is nothing more than another form of the same true Christian religion, in which it is possible to be equally pleasing to God as in the Catholic Church."

"(24) The Church has not the power of availing herself of force, or any direct or indirect temporal power."

"(27) The ministers of the Church, and the Roman pontiff, ought to be absolutely excluded from all charge and dominion over temporal affairs."

"(36) The commonwealth is the origin and source of all rights, and possesses rights which are not circumscribed by any limits."

"(42) In the case of conflicting laws between

the two powers, the civil law ought to prevail. "(43) The entire direction of public instruction in which the youth of Christian States are educated, except (to a certain extent) in the case of episcopal seminaries, may and must appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of the teachers."

"(47) The best theory of civil society requires that popular schools be open to children of all classes, and, generally, all public institutions intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age."

"(48) The system of instructing youth, which should be separated from the Church, and which should be conducted exclusively, or at least primarily, the knowledge of natural things, and the earthly ends of social life alone, may be approved by Catholics."

"(53) The Church ought to be separated from the State, and the State ought to be separated from the Church, and the two should each have its own sphere of action. "(54) Matrimonial causes and espousals belong to their very nature to civil jurisdiction."

"(71) In the present day it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship. "(72) Whichever in the various countries provided by law, in some countries called Catholic, that persons coming to reside therein shall enjoy the public exercise of their own worship."

"(80) The Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism and civilization as lately proclaimed by the modern world. "(81) The more carefully this list of "errors" is examined, the easier it is to understand the difficulties encountered by such men as the late St. George Mirart in their attempts to reconcile the Church with the Roman Catholic faith, as "Americanized" by Pius IX. It is evident that the liberal view, collectively known as "Americanism," can be held by no one who accepts the dogma of Papal infallibility, and acknowledges that the "Syllabus" from which the above extracts were made was put forth by Pius IX. *ex cathedra*.

We come next to the Decree of the Vatican Council which are recorded in a document of considerable length. The last two chapters are entitled "On the Power and Nature of the Primacy of the Roman Pontiff," and "Concerning the Infallibility Teaching of the Roman Pontiff." The latter ending abruptly with the pronouncement of the "Syllabus of Errors." The translator of this book reminds us that while emphasis has been laid almost exclusively upon the last chapter proclaiming infallibility, Mr. Gladstone did not fail to point out the far-reaching and practically important nature of the claims made for the Primacy of the Roman Pontiff. Here we read that "full power was given to him in blessed Peter, to rule, feed, and govern the universal Church by Jesus Christ, our Lord." Hence we teach and declare that by the appointment of the Pope, the Roman Pontiff, the successor of St. Peter, the apostle of Christ, exercises a power of jurisdiction over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate, to which all, of whatever rank and dignity, both pastors and faithful, both individually and collectively, are bound in conscience to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world, so that the Church of Christ may be one, holy, catholic, and apostolic, and that the Pope, as the vicar of Christ on earth, may be able to fulfill his duty of governing the Church, and of preserving the unity of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and salvation."

The statement of Papal infallibility follows the decree of the Council, and is a direct denial of the doctrine of the Council of Trent, which affirmed the closing sentence running as follows: "Therefore, we teach and define that it is a dogma divinely revealed, that the Roman Pontiff, when he speaks *ex cathedra*, that is, when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme and full power, he speaks in the name of God, and gives his definitive judgment on matters of faith and morals, is preserved from all error by the assistance of the Holy Spirit, so that, in such pronouncements, he is never mistaken." The Roman Pontiff, when he speaks *ex cathedra*, that is, when, in discharge of the office of pastor and doctor of all Christians, by virtue of his supreme and full power, he speaks in the name of God, and gives his definitive judgment on matters of faith and morals, is preserved from all error by the assistance of the Holy Spirit, so that, in such pronouncements, he is never mistaken."

According to Nippod, the significance of the three documents to which we have just directed attention lies in the fact that they represent at once the truth, the evidence and the instruments of an unheard of centralization of power in the hands of one man backed by a powerful association, the Society of Jesus, and that this power enables him and that society to shape the development and give the direction to the energies of the vast system—the Roman Catholic Church, and that, furthermore, the first two documents, the Decree of the Immaculate Conception of the Virgin Mary and the *Syllabus*, indicate the extent to which, and the ends toward which, the Church is to be directed. It is the distinction between the Roman Catholic Church, as she once was when the supremacy of Councils was recognized, and the Roman Catholic Church as she has become within the present century in the hands of the Papacy, that invests Nippod's book with its peculiar interest. By the translator of this volume it is admitted that the Church of Rome in the United States has in eminent and influential positions men who unite high intellectual gifts with ardent patriotism and pure devotion. He thinks, however, that their labors are largely a labor of Sisyphus, and that the Pope, by his decrees, is doing them to no purpose. He quotes, in the Roman Church in the United States to throw off this yoke? He suggests that it may have been a happy augury, that, at the Council of the Vatican, one of the only two votes which at the final decision were cast against the dogma of the Immaculate Conception, was thrown by an American, namely, Bishop Fitzgerald of Little Rock, Ark.

In a chapter which bears the caption "American Catholicism," Nippod points out that the time has not yet come when the champions of ancient Catholicism, there is no doubt that Jesuitism had already gained a victory in the Catholic Church.

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against the Inquisition. The very fact brought about a greater influx into the part of the Scottish Church than up to that time had been enjoyed by the Church of England. It was a manifestation of this independence when, after American Episcopalians in the year 1784 had elected Samuel Seabury Bishop, the Scotch Church consecrated him in the face of the refusal of the English Bishops, influenced by George III. to do so.

Thus the Episcopal Church of the United States, being by its origin at once Catholic and Protestant, was led to emphasize the comprehensive character of Christianity. The large degree of independence and freedom that the political condition of America afforded has given to religious interests have been greatly to the advantage of the Episcopal Church. It has been possible to create a Church constitution which has united the aristocratic form of the Bishopric with the democratic congregational principle. The highest legislative authority of the American Episcopal Church is the General Convention, which meets every third year. This body, like the English Ecclesiastical Parliament, is divided into a House of Bishops and a House of Deputies from the several dioceses, but it is not, as was the Anglican convocation for long centuries, a mere empty form, for the General Convention has been given to the advantage of the Episcopal Church. 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